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THE WAY *From WOE to WEAL.*

*"We have entered on the Path to Weal
and blessedness which is free
from hate, sin and suf-
fering: the Path of
Purity and of
LOVE"*

RIG VEDA.

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ATMA.

ERRATA.

Pamphlet	Page	Line	Right	Wrong
iv	1	13	elusive	edusive
	4	9	find	flind
	10	24	as well	well
	11	14	One	one
	12	23,24	Remove the fullstop after <i>represents</i> and put semicolon after <i>Nature</i> and <i>Souls</i>	
v	19	22	greatest attention	greataest
	17	5	increase	incrace
	18	2	Insert <i>be</i> before <i>reformed</i> , and strike off then <i>the</i> and read <i>along the lines</i> of least instead	
vi	3	21	sah·has	sa·has
	3	30	wash	wish
	5	8	put comma after <i>penance</i> and semicolon after <i>discipline</i>	
	6	11	रभ·भर	रक्ष·क्षर
	9	33	carried	cerried
	19	33	this line is inverted	
	21	6	good	goog

THE WAY FROM WOE TO WEAL.

“Now have we entered upon the Path which leads to Weal and which is beset with no trouble danger suffering or sin—even the Path whereon one casts off all evil and hatred and secures what is good and blessed for ever.” (Rig Veda vi, 51, 15.)

Man, weak and ignorant, or rather, possessed of little strength and knowledge, finds himself placed in a world of wonderful possibilities—a perfectly tantalising world to be sure. He sees certain things, some of them very pleasant and attractive, seeks and chases after them; but even after getting them he finds them to be as impermanent or illusive as they are elusive. Then he goes after other things that captivate his heart but which prove in the end equally illusive and elusive. After repeated experience of this sort he begins to wonder whether this universe is but a freak of Tantalus. Now the question arises: Who is to blame in this case, man or world or both? Some will say that man is chiefly to blame; for, evil is subjective and not objective: the root of evil is in man and therefore he has to suffer. Man is weak and frail and so he has to suffer.

The assertion that man is weak and ignorant has to be slightly modified. Just as the world in which man finds himself is of wonderful and immense possibilities, so, man too, though weak and ignorant, possesses wonderful and immense possibilities. So, the real fact before us is this: Man, weak and ignorant as he is, is yet possessed of immense potentiality, just as much as the world. This

then is the whole truth. What are the corollaries that flow from these potentialities, of man and the world he lives in? The scope for hopefulness is the first corollary. Let us see how.

If man were destined to remain eternally weak ignorant and helpless in a world of no possibilities, then there would be no scope for hope left. But this is not the case: for, the picture, dark and gloomy as it looms before our limited vision, has yet a bright side to it, viz. The hope due to the possibility of gradually diminishing the extent and sphere of man's weakness ignorance and helplessness. This hope supports man in all his trials and sufferings. Hope of future and final conquest over sin and suffering sustains us even through a long continued series of failures past and present. It is not for nothing that Hope rises up, like an elastic ball, the moment it is dashed down to the ground. It is not for nothing that Hope is ingrained in man's nature. This ever-re-bounding elastic Hope is based upon the double fact of the potentialities of both man and the world. It is also the ever present witness as well as the undeniable proof of that two-fold fact.

The second corollary that we can draw from it is that through pain and suffering man rises and learns the difference between what is really and permanently good and what appears to be good for a while only. Man has to pass through the ordeal of sin and suffering to secure what is really and lastingly good. For there is a way out of sin and suffering. If there is such a thing as weakness sin and suffering in this world then there is also such a thing as strength sinlessness and bliss. Man's wisdom and foresight consists in getting out of the reach

of the former into the province of the latter. We come upon a very ancient but well-known prayer in the Brahmanas to the following effect:—“Lead me from evil to good, raise me from gloom into light, and lift me from death into immortality.” And what do we find in the Veda, the earliest Scripture of mankind? Let us hear what the Vedic Rishi says: “We have now entered upon the lofty sinless riskless Path which leads to safety security and lasting bliss—even the Path whereon one casts off all evil and enmity and secures only what is really blissful.” These words of the Rishis put heart into even the most despairing individual. The Rishis here say in fact that the Path of Law Love and Sinlessness on which they have entered is the one path which is free from danger and suffering and therefore full of bliss. And we must know that they say this from their own experience and not from hearsay.

It is said that the great Buddha found out and preached the path of Law, of Love, and of Righteousness. But long long before the birth of the Buddha, the Vedic Rishis asserted from their own experience that they had entered upon the Path of Law, of Love, and of Sinlessness, the Path which leads to perfect-bliss free from all sin sorrow and suffering. If we want real good, lasting happiness, and enduring bliss, then, we must walk upon this same path which the Vedic Rishis have pointed out and which the Buddha emphasised long afterwards: the Path of Dharma, of Law, of Love, of Virtue.

Let us now proceed to see in detail what the Vedic Mantra tells us about this same path. The ideas that we gather from the mantra we have quoted are these:—(1) the path is free from trouble risk sin and sorrow (2) the

path enables one to cast off all hatred (3) the path gives one what is good (4) the path leads one to permanent weal and bliss (5) the Rishi has entered such a lofty, noble path of true Dharma. We see that in this mantra there is no mention of God. This is because in it the Rishis give us a simple statement of their own experience when they were treading the path of true Dharma. For the sake of variety we quote from the Rigveda another mantra in which we find very similar ideas in the form of a prayer to God. "Verily, O Lord, Thou leadest us to highest bliss safety and security along Thy paths of greedless dangerless weal and wealth and Thou savest us from sin and suffering. Grant the same with Thy favours and blessings to Thy devotees who ever praise Thee so that we may all live with noble heroic offspring, hundreds of years most blissfully" (vi, 4,8) in this mantra we find the mention of God as one who leads men to highest bliss along His Paths of greedless riskless prosperity saving men from sin and sorrow. Those who walk along this divine path are favoured by God and lengthen their life-time living happily among noble brave virtuous children. From these two mantras we gather together the following for our purpose:—The Path of Law Love and Righteousness, of greedlessness and sinlessness, which is free from trouble hatred and sufferings is the Divine Path; those people who walk along this same Path of Dharma are favoured and blessed by God, live long and happy lives among heroic virtuous progeny, are saved by God from sin and sorrow, and find at last perfect safety security and bliss by Divine grace.

Here some might come in with the objection:—"The mantra says that the path to bliss is free from danger and suffering, but we see everywhere that the right path

is most difficult to tread and fraught with danger and misery; even the Upanishad says that the upward path is the hardest to ascend; so, either the idea in the mantra is wrong or that of the Upanishad, as the two are conflicting." Against this we say that they are not contradictory ideas but perfectly reconcilable. A little thought will make this clear. When the mantra says that the path of true Dharma is free from sin sorrow and suffering it means that the path does not lead men to suffering but to lasting happiness and bliss; in fact the mantra teaches men that if they want real lasting bliss then they must walk along that divine path; it also implies that if all men determined to walk along it then the path will be easy. Why does the upward path appear to us to be difficult to tread? Because we do not walk along it. If we in a body travel along that path then it will be easy and not difficult. In other words we ourselves create the difficulties; the path is free from difficulty. If the path appears to be most difficult we have to blame ourselves. Because we are not strong and good we find the path difficult. The mantra tells us to be strong good and pure and then, it says, the path will be easy. Thus we see that the idea revealed in the mantra is perfectly just and right.

When the Upanishad says that the upward path is paved with razor-blades, it means that men generally find it difficult as they stray away from it and go into sin and suffering; thus the right straight upward path although easy appears most difficult to them from their own weakness. Whether a path is easy or difficult depends upon the strength or weakness of the traveller. Both the Vedas and the Upanishads tell us therefore that we should endeavour to be strong by following the divine path of Law

Love and Righteousness. It is true that we often see good people who try to be virtuous suffer and bad people who go astray prosper for a while; but it is only for a while; for as stated in the Geeta none will fare ill in the end who does good. "But why should good people suffer at all even for a while and bad people prosper?" will some ask. To this we reply that the reason is very clear: good people are not absolutely or perfectly good: neither are bad people wholly bad: hence the former suffer for their past evil deeds and the latter enjoy for their past good deeds. This is perfectly reasonable and just. The Law of Karma holds true in all cases: whoever does good will prosper and whoever does evil will suffer. The Veda the Upanishad the Geeta, all proclaim this Law of Karma. Those who walk along this Divine Path of Law Love and Purity will be blessed and those who do not will have to suffer. So there is nothing conflicting in the ideas of those Books. When the mantra says that the path of Law Love and sinlessness is free from trouble risk sorrow and suffering it proclaims a profound truth, the truth, of the Law of Karma which governs all human relations and concerns. In fact the two mantras we have given above assert the grandeur of the Laws of Karma, Love and Purity. Those who obey these Divine Laws will prosper both here and hereafter, say the Vedic mantras.

What is the idea underlying Dharma? The ancient Indian sages Kanada and Vyasa define Dharma as that which enables men to prosper both here and hereafter, to secure happiness in this life and bliss in the next. In other words the sages define Dharma to be that which makes for happiness in this life and for bliss in the next. So we find this same idea of Dharma in the two mantras we have given above. This same grand idea of Dharma.

the Veda has placed before us from time immemorial; and later sages and ages have taken the idea from the Veda and the name True Eternal Vedic Dharma has been given to this noble path of Law, Love and Purity, because the Veda has proclaimed it first. We shall now give below some more Vedic mantras which proclaim it:—"May our hearts' desire be fulfilled by Thy grace and aid and may we secure strengthening food health and wealth with hosts of heroic virtuous progeny—may we also find Thy unfailing blessings and splendid glory, O Eternal Giver of bliss" (vi. 5, 7) in this mantra the blessings of this life and of the next are prayed for. "Through love and devotion to Thee may we be possessed of ample and abundant riches of all kinds, O Bounteous Lord, for, in Thy possession there are boundless treasures and blessings. O All-King." (vi. 1, 13). Grant to us plentiful thousand-fold wealth and possessions rich in heroic progeny and also most exalted undecaying splendid heroic manhood and similar heavenly blessings. "(iii. 13, 7) "Thou who art so bounteous bless us with wealth of vigorous manhood, most lofty, rich in noble progeny, free from defect and disease and full of glorious power." (iii. 16, 3). "O Purifier, grant us such abundant blessed wealth as will increase our vital power by Thy guidance along the path of righteousness; wealth which is praiseworthy, desired by many and most glorious" (vii 48, 11) "One gets ever waxing wealth and blessed possessions full of fame and most rich in noble hero sons that prosper more and more day by day on the path of illumination and enlightenment by the grace of God" (1, 1, 3). "For the man who is devoted to Thee, Thou givest blessed riches with numerous valiant virtuous progeny; lead Thou us towards highest good and felicity." (vii. 60, 6). Here in all these mantras we observe that blessings of this world and those of the

next are prayed for and sought after. This is in keeping with the all-comprehensive character of the Vedic concept of Dharma. The sphere of Vedic Dharma is so wide that it includes our past present and future lives. The word Dharma means that which supports sustains and lifts us up in our life-pilgrimage, it is all-inclusive.

The thoughts we think the desires we cherish the words we utter the deeds we do the hopes we entertain—all these determine our Dharma. We have hence to distinguish between *personal practical dharma* and *general ideal Dharma*. Personal Dharma is determined by the personal life nature and work of the individual, while Ideal Dharma is that which is worthy of being aspired to by all individuals, may be said to rise above all personality or individuality,—it is that which makes us prosper in this world and blesses us with the Bliss of Immortality hereafter. In the Vedic mantras we have the idea implied that we should ever try to make our personal (i.e. individual or practical) dharma approach the Ideal Dharma laid down in the Veda and preached by later sages. This constant progressive approximation to the Ideal Vedic Dharma in our practical every day life is the one thing we should ever aim at. So the path we have to travel is the path that lies between our personal dharma (as determined by our practical life) and the Ideal Dharma. The less the distance between these two, the nearer we approach what is called the state of being MUKTA or Siddha. That is when we have traversed the distance between the two we become Mukta, free fearless deathless and divine; we reach the end of our life-journey—Ideal Dharma has done its work for us then.

Whatever clash or conflict there exists between our

personal dharma and the Ideal Dharma springs from our own weakness and imperfect vision. And indeed it is but owing to this weakness of ours we have been obliged to distinguish between personal and Ideal Dharma. For, the less we are weak the nearer would our personal dharma approach the Ideal Dharma. The more we advance in our practical personal dharma the less distance there will remain for us to traverse, before reaching the Ideal Dharma. Our goal is to reach Ideal Dharma or the Divine Law.

But what is this Divine Law or the Ideal Dharma? It is the Path of Love Light (or Truth) Justice Righteousness and of greedlessness mercifulness and sinlessness as laid down in the mantra with which we have opened this paper. And the other mantras, especially the second, declare that this same path is Divine and that any one who walks along it prospers in this life and is blessed here after with the highest bliss and security. When the Rishi says that he has entered upon the right straight sinless, riskless, foeless path that leads to lasting well-being and highest eternal bliss, the path whereon he has cast off all evil and enmity, which enables him to secure only that which is good and blessed the Rishi refers to the Divine path of Ideal Dharma.

“The Rishi simply says he has entered upon the path but he does not say how and by what means one can enter upon it; so his statement of his experience is of no great value to us; had he also stated how he got upon the path, we should have felt obliged to him in a far greater measure.” To this we say that the Rishi has told us what sort of path he has entered by means of a few happy descriptive epithets and that these descriptive

words are enough to tell us what path we should follow and what path we should avoid. When we are told to speak the truth we need not be told "do not speak untruth" nor do we stand in need of being told how to speak the truth, for the simple reason that the command to speak the truth is sufficiently simple and self-explanative. Similarly when the Rishi says that he has entered the sinless foeless path of Law Love and Righteousness which leads to lasting safety and felicity he need not tell us how he has entered it. The few descriptive words he gives are sufficient to guide us. He uses two adjectives: the first of which means what leads to peace and bliss and the second means greedless foeless sinless riskless. These qualifying words describe what kind of path he has entered. Moreover the second half of the mantra also does emphasise the meaning of these same qualifying words thus: the path whereon one casts off all hatred and evil and secures only what is good and blessed. When by the help of these expressive qualifying words we know what path the Rishi has taken what more do you want? He has told us all that is necessary for us to know; and we have only to walk along the same path of Law Love and Righteousness. The Rishi has in fact told us all that we want to lead a prosperous life here in this world as well as to secure lasting felicity hereafter in the next. "Cast off all enmity hatred dislike sin greed and evil; and betake thyself to the right straight foeless sinless path of bliss" this is the advice the Rishi gives to us from his experience. How simple and fine is the method he uses. In the first half of the mantra he gives two words which qualify and describe the path he has followed; in the second half he gives two clauses which bring out fully the sense of the same two words by expanding the ideas contained in them. That is, the second half is explanatory

of the first half, two clauses expanding and explaining the sense of two words in an emphatic way. We cannot say if the Rishi was an expert rhetorician in the sense in which we find them at present. But this much may be said that he was a spontaneous rhetorician by intuition, if not by study. At any rate it is certain that we find genuine poetry and rhetories spontaneously in the mantra. Thus we see how simple and fine it is and at the same time true.

We now give another very beautiful mantra which has a most valuable bearing on the subject. "May we, like Sun and Moon, follow the path of well-being happiness and bliss, of safety security and felicity; and thus may we at last be united with one who gives to us various blessings again and again (i.e. is kind to us,) Who knows us full-well, and yet, who does not hurt us, but is ever ready to help us on towards our goal" (v. 51, 15) What a thirst and longing does this mantra reveal for following the path of duty and welfare, and what a yearning for companion ship with the Perfect One who is at once our Mother Father Friend Guide Teacher Physician King and Saviour and Shelter. Here once again we notice the same human weakness with its immense possibilities and potentialities urging and surging within its breast for an outlet. Here once again we meet with the very same Path of Law, Love Light of Duty selflessness and non-violence. Here once again we find the same ideal of safety security and felicity held high before our gaze. Here once again steady devotion to Dharma is emphasised by means of a reference to the orderly unfailing movements of sun and moon. Here once again a friendly association and companionship with God is pointed out as the supreme aim of our life. Here once again God is describ-

ed as our most gracious loving Lord. If in the first mantra we found the same path revealed to us which the Budha preached long afterwards, and if in the second mantra we found revealed the same ideal of Dharma which Kanada and Vyasa placed before us ages later on, in this 3rd mantra we find revealed to us the grand Geetaic doctrine of unflinching and unwavering devotion to duty. These three mantras teach what was taught again by Vyasa, Krishna, Buddha.

“You speak of lasting good and undecaying weal in this topsy-turvey ephemeral world of ours in which nothing lasts long!” will exclaim some of our readers. Well, truly our world is ephemeral in the sense that it is ever-changing. But behind and beyond this ever-changing world of ours there is the never-changing but ever-lasting. Some Thing which is the goal of man. It is declared in Rigveda I, 164, 20. “Two fine Birds of beautiful plumage, knit close in bonds of friendship are nestling in and encompassing the same Tree; one of the twain eats of the Sweet Fig-tree’s fruitage, while the Other eats not but shines of His own glory.” This contains a very fine allegory about Nature Man and God. The Tree is the World or Nature, the bird that eats represents. Individual Souls, the Bird that eats not but shines of His own glory refers to God. The material ever-changing World is compared to a vast tree that grows from a tiny seed into a thing of mighty and majestic proportions, and the innumerable creatures that live in this world are compared to birds nestling in the tree; these birds eat or taste of the good or bad fruit of their own actions. But God does not taste of any such fruit because His activity is not meant for Himself but for the good of His creatures and so He is said to shine in His own glory. Just as birds fly

upon their two wings so Jeevatmas (living beings), use their two principal characteristics of Jnana and Karma to gain their ends. So Jnana (knowledge) and Karma (action) are as it were the two wings of Jeevas. God is also called 'Superna' heavenly bird because He is the Parama Atma, Supreme Soul, possessed of perfect knowledge and Heavenly activity. This allegorical mantra does also suggest that man's highest aim should be to become divine if he wants lasting good and undecaying weal. It also suggests how man can become divine. By aiming at possessing divine knowledge wisdom and activity man can become divine. God's Knowledge and activity is perfect, heavenly, and disinterested, being directed to the good of His creatures. Similarly if we try to be possessed of the same we can become divine and happy. Thus in this one Mantra we find many ideas eg., about (1) Nature, (2) Individual Souls, (3) God, (4) Frailty of man and his imperfect association with God as the cause of his misery, and (5) the Path to get rid of misery and to secure undecaying weal. We are here concerned especially with the last, as it is our main subject in hand, although all the other four points are of help in a general way. So from this mantra we learn that the way to everlasting weal, being paved with divine wisdom and activity, lies along advancing the cause of humanity and in the disinterested service of God's creatures. In other words we must strive ever to be godly in our nature wisdom and activities, to become divine.

But how can we become divine? The following mantra gives the answer in the shortest form, although we can get it from other mantras in a general way: "Have, O men, all your faculties nature powers and activities completely divine and make your speech so perfect as to em-

brace and illumine all the various departments of learning'' (vii. 34, 9). In this mantra there are only two commandments but they include the entire scope and field of human endeavour. The second commandment deals with the whole field of learning and educational endeavour through the mother-speech. We should strive to make our speech perfect and through the perfection of it we must strive to be of divine nature and powers and activities. Thus we see that the second leads on to the first: **How are we to have all our faculties nature and activities completely divine?** By having recourse to striving to make our speech perfect, that is, through as perfect educational endeavour as possible. With the help of proper education we must make ourselves divine.

If in the above mantra the first half lays down the Ideal, in the second half we have the means to attain to that ideal. The ideal is to become divine in every way possible: to have our very nature faculties and activities made divine; and the means to accomplish this is to make our speech perfect. The speech of a people affords us the best test whereby we can know the condition of that people, because it is the mirror in which the state of the people can be seen clearly and fully. It is a truism to say: *as the speech, so the people*. To ascertain the character of a people, therefore, the language they speak furnishes the best means. In the language and literature of a people is reflected their very soul spirit nature and life. Do you want to make a people noble and divine? Then take hold of their language and try to make it noble and perfect, *through the boys girls and the people themselves*. Thus we see that the question of a language to a people is one of life and death to them. If these people want to elevate themselves, there is only one way to do it: to

improve their speech : i.e., to educate themselves thoroughly through their own language. The two, Speech and Self are related to each other so very closely that each reacts upon the other. This is put very clearly and pointedly in the following mantra :—"The Goddess of Learning (our Mother Tongue) familiarises us with the vast Ocean of Knowledge and Wisdom by her symbols—she lights up all our paths of duty directing all our energies activities and undertakings" (R.V. 1, 3, 12). In this mantra the value of perfect Speech or a fully developed language has been dealt with in full clear brief tones. Only a fully developed perfected language can light up all our paths of duty directing all our energies activities and undertakings by familiarising us with the vast Ocean of knowledge and wisdom by her symbols. The Soul of a whole people, like that of an individual, can be ennobled and made divine only in one way: by perfect development of their language in order to provide them with a sound system of secular as well as spiritual training; for only thus both worldly prosperity and heavenly blessedness can be secured by man. We thus see how Self and Speech are eternally related by means of the closest ties. This same relation has been put finely in a highly poetic form in hymn 125 of Book X of Rigveda. We give here a few verses from that hymn as translated by Griffith:—"I am the Queen, the gatherer up of treasures, most thoughtful, first of those who merit worship. Thus Gods have established me in many places with many homes to enter and abide in. Through me, alone all eat the food that feeds them, each man who sees breathes, hears the word outspoken. They know it not, but yet they dwell with me. Hear one and all the truth as I declare it. I, verily, myself announce and utter the word that men and Gods alike shall welcome. I make the man I love exceeding mighty, make

him a sage, a Rishi, a Brahmin. On the worlds summit I bring forth the Father: my home is in the sky; I have penetrated Earth and Heaven; thence I extend over all existing creatures; I hold together all existence beyond this wide earth and the heavens I have become so mighty in my grandeur." (3, 4, 5, 7, 8.) How grand is this concept of Perfect Divine Speech." When will man be able to avail himself of it? The path to perfection lies along, nay, through it. Mr. Griffith says "Vak is Speech personified, the Word, the first creation and representative of Spirit, and the means of communication between men and Gods." Mr. Wallis says "This hymn illustrates the constant assimilation of the varied phenomena of nature to the sacrifice; all that has a voice in nature, the thunder of the storm, the reawaking of life at dawn with songs of rejoicing over the new birth of the world, are embodied in this Vak, in the same way as it is said of Brihaspati that He embraces all things that are. It is thus another expression for that idea of the unity of the world, which we have seen crowning the mystical speculations of all the more abstract hymns of the collection." How then can man avail himself of this glorious Vak? There is a well-known very ancient method. It is known as Brahmacharya which in English may be rendered Subjective Economy. It had before it the great and glorious ideal of harmonious development and proper utilisation of bodily might, mental vigour, moral courage, and spiritual power. We take from Yajur Veda the following mantra which speaks of Brahmacharya as the bounden duty of man: "O man thou art bound by sacred duty to develop thy bodily might, mental vigour, moral courage, and spiritual power and to use these in the right way; for verily in these alone thou canst find the real source of true happiness and joy, of true greatness and glory, and

of the blessedness of immortality." (xix, 7). In this mantra we do find laid down the elements of Brahmacharya or Subjective Economy which is the real foundation of greatness and joy, of worldly happiness and heavenly bliss alike. Brahmacharya or Subjective Economy is then the method by means of which man can secure both secular happiness and heavenly blessedness. From the Rig Veda we will now give a mantra which in the fewest of words sets forth the value of Brahmacharya or Subjective Economy to man in the clearest and most forceful manner:—"I from my Father have myself secured deep divine knowledge of the Holy Law; I have become like unto the Sun in splendour." (viii. 6, 10.) In this the Rishi gives his own experience of how he himself in his Brahmacharya (student) period gained from his father, teacher, and God that deep divine knowledge wisdom and enlightenment of God's Holy Law (i.e. Dharma which made him the centre and source of light life love, of beauty bounty benignity, of greatness goodness glory, of vigour valour virtue, of jnana jeevan joy, to the people around him; just as the sun is the centre and source of all power light warmth, beauty movement and glory to the globes around it. Such is the power of Brahmacharya to which we have given the name: Subjective Economy i.e. vital mental moral and spiritual development of man in a harmonious way. Blessed will be the day when man will take to Brahmacharya in a right earnest spirit.

To sum up. Before man there is woe on one side and weal on the other. He can have either the one or the other as he likes. Ordinarily man's actions are neither wholly good nor wholly bad so he tastes both of weal and woe in the ordinary course of his life. This is as it should be: for, thus he can have experience of both and then can aim at weal. And we saw that there is ample scope for

hope, as both man and the world around him are possessed of immense possibilities. If he does not fritter away his energies, and if he is earnest enough, he can well hope, by the help of Brahmacharya, (i.e. a harmonious development of all his faculties, vital mental moral and spiritual after a due study of Nature within and without his self), to secure more and more of weal and be subjected to less and less of woe. We quoted more than half a dozen Veda-mantras to show how man can get from temporary woe to lasting weal. In the first mantra the Rishis say that they have got to the Path which is free from hatred sin and sorrow and which leads to lasting weal—the Holy Path of Dharma. The second mantra points out that this same path blesses man with both worldly prosperity and heavenly weal. In the third mantra we are told not to stray away from the path of Dharma but to pursue it steadily like Sun and Moon so that we may finally be united with the All-Gracious God. In this is laid down the Geetaic doctrine of doing one's duty faithfully and dis-interestedly to reach our goal. In the 4th mantra we have a beautiful allegory about Nature (or the world), God, and His creatures; teaching us ever to strive to be godly in our nature wisdom and activities. In the 5th mantra we are told how to become divine and godly in our very nature powers and activities—by making our Speech perfect and divine so as to embrace and include all the departments of learning, i.e. by means of sound educational endeavour. In the 6th mantra we are taught the value and importance of our mother-tongue in educating the masses of our people and thus to reach the goal by saving the soul of a whole people. In the 7th mantra which we took from Yajur Veda the greatness of Brahmacharya or Subjective Economy is fully unfolded to our view; because it is the one means of achieving indi-

vidual or national salvation. Lastly in the 8th mantra which we took from Rig Veda the Rishi gives from his own experience the supreme value of Brahmacharya in making man rival the Sun in splendour (humanly speaking, of course) thus from these eight Vedic mantras put together we have learnt a good deal that is worth the most careful attention of mankind as a whole.

Does man care for the future of his race? Does the welfare of the dear little ones whom he will have to leave behind come within the vast circle of his care and concern for the present? Does the thought for the morrow to keep out sorrow ever find a place in a corner of his heart? If so let him listen to the hoary holy words of Vedic wisdom—let him listen to the venerable voice of the Vedas that comes to him from the remotest shores of time.

Man has body mind and soul; so his education, to be full and complete, must comprise physical mental moral and spiritual culture. If then we want to be perfect men we should not neglect any of these but pay attention to all in a due proportion: thus if great attention is paid to physical then greater to mental, and greataest to moral and spiritual culture is to be paid; because this furnishes the standard of harmonious education as required by Brahmacharya, and denoted by Suveerya. All this is finely indicated in the mantra quoted from Yajur Veda (xix, 8.) Here we give some more mantras in which strength and culture of body mind and soul is prized and prayed for: "May our strength fill the regions seven, fill the four distant places full—strength be before us strength be in the midst among us, yea, strength hath made me rich in store of noble heroic progeny, as lord of

strength may I gain all the regions." "We have found divine light; we have become the children of God the Lord of creatures; we have become immortal. (Yajus, xviii, 32, 34, 29) "Send us a good and happy mind and great energy and mental power and activity" (Rig Veda x, 25, 1) "May my mind and heart be moved by right intention, and be full of pure noble thoughts and aspirations."* (Yajus, xxxiv, 1). Just as it is true that we are what we eat, so also it is true that we are what we think and meditate on. For the well-being and happiness of man just a few but fine pure good and sound things are necessary, such as, pure wholesome food, water, thoughts, companions, and surroundings. We must try and train man in such a way that he can get these five simple yet most essential things in a sufficient amount. We may add two more to this list of necessities making them seven in all, namely, pure air and good work or exercise or occupation. Those among us who have the required means and brains must cooperate and think out the ways and means to enable the sub-merged masses to secure these

*Give lustre to our holy priests, set lustre in our Kshatriyas; lustre to Vaisyas, to Sudras: give, through lustre, lustre to me. "Help us that we may gain this wish, gain riches, Wealthy One, with store of hero-sons; desiring strength from Thee may we be strengthened, and win, Eternal, Thine eternal glory." There where all neverfailing streams of honey and butter flow may He place us in heaven among the Gods." Harmony in heavens, in midspace, on earth, harmony everywhere in the world throughout the universe may peace and harmony reign, this harmony be also mine." "May we all look upon one another with the eye of a friend." (Yajus, xviii, 48, 74, 65 and xxxvi, 17, 18.)

seven necessities. For this purpose we shall put forth some suggestions in our next pamphlet, No. 5. In it we mean to give out a World-Gurukul-Scheme. Those who wish well of the coming generation will give a thought to it, we hope. There is surely much, very much, rather too much, of misery, of preventable misery around us among the masses in every quarter of the globe. The wisest among us ought to commune so as to make man collectively happier. No more sacred task we see before us today than this one. So vast is this problem and so urgent withal and so baffling, that individual efforts cannot tackle it. A World-Problem must be met by a World-Remedy in the form of a World-Scheme of Education, we think.



The Mad Man's Dream
(*The Vision of the Golden Age*)

*"May we all look upon one another
with the eye of a friend"*

YAJUR-VEDA.

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OM

FOREWORD.

Ages ago, centuries and aeons before the birth of the Buddha and Jesus, the noblest aspirations of the human heart had found their fullest expression in the utterances of the Vedic Rishis. These same have suggested the Vision of the Golden Age which we place before the public under the name of: The Madman's Dream. The reason why we have chosen this title for this subject is two-fold. First out of deference to some of our friends, whose wisdom cannot be questioned, we chose it. While we were unfolding this scheme before them they exclaimed: "That's a madman's dream indeed." Thus the reader will see that all the credit, so far as the title is concerned, goes to our friends whom we take this opportunity to thank for suggesting the title. But this is not the only reason. The earliest etymological sense of 'mad' as found in the Rigveda is to rejoice, to be joyous; e.g., in the Vedic refrain: "madema satahimah suveerah" मदेम शतहिमाः सु वीराः, meaning "May we rejoice for hundreds of years in the company of noblest most heroic and virtuous progeny." Thus the primary sense of 'mad' is 'joyous' 'glad'. So a mad man is he who is joyous or seeks joy. If this dream be ever realised, that is, if it helps in making mankind high holy happy heavenly and truly divine, if it in fact enables mankind to become true "children of God" in the highest sense of the phrase by transforming our earth into a real Paradise, then, too, the title will not be mis-chosen. May God make us all madly devoted to the high holy heavenly task of realising in the nearest future this

very same “MADMAN’S DREAM” is our earnest prayer. May God make us all ‘mad’ in the Vedic sense of the word, may we all rejoice!

1st January 1926.

VEDIC ASHIRAMA

ATMA.

THE MADMAN'S DREAM.

A Vision of the Golden Age to Come.

“Assemble and associate peacefully, speak and discuss freely, know learn and study deeply so as to arrive at a unanimous decision, and thus enlighten your minds thoroughly. Then be devoted to God, Nature, and your Duty with as perfect understanding and unanimity as the wise sages did of old.” “One and the same be your resolve, and be your minds of one accord,—united be the thoughts of all that all may agree and live together happily.” (Rig Veda x, 191, 2, 4.)

Genesis of the Dream.—Before relating the Dream itself it would be better to state how and when it had its genesis. After the late great European War there were many persons who thought that something wonderful would happen. These people argued thus: “The pains of child-birth end in the birth of a new born babe. So the painful tragedy of the World-War must end in the birth of a new Civilisation.” Seven eventful years have now rolled away and yet the hopes of these dreamers are far from being realised. No new babe has been born of the womb of the World-War. There is the League of Nations, of course, and if we are to take it as the babe of the war then the fact remains that the War has resulted in a still-birth. At any rate the League of Nations bids fair to remain such for a good length of time. The embers of the War-Fire are still glowing red and no one knows how soon they may burst into another World-Blaze. The League seems to be quite impotent.

From the "practical" West let us turn now to the "dreamy" East—to India especially. There in that holy hoary land a great dreamer arose in the person of Mahatma Gandhi. He promised Swaraj in one year to the people of India if they followed his advice in a body. We now know how this brilliant dreamer has been baffled in his attempt to regain Self Rule for India, by the combined folly of Man. "Nothing succeeds so well as success" they say. Had the Mahatma succeeded in his attempt no one would have called him a dreamer or a mad man. Thus the Mahatma's failure to raise and elevate mankind spiritually morally socially and politically has been due to the folly of man. Human nature has fallen so low that the noble mission of the Mahatma was too high to be grasped by men. So the titles Dreamer, Madman, Fanatic, Zealot have been showered upon him from some quarters.

While these things were revolving in our mind day and night and the question of elevating mankind was the one problem that haunted our thoughts, that is, while we had become somewhat like a mono-maniac for some time, we saw, well, what shall we call it?, a madman's dream, a mono-maniac's hallucination?

Yes, what shall we call it? Gentle Reader, it all depends upon you, for you can give what name you like to it. You are at full liberty to call it a mad man's dream if you think that mankind is still too low to grasp and utilise it at present. Or you can call it a holy vision if you are convinced of its value, if you realise its full significance, and if you are determined to work it out practically by weaving it into the nature and constitution of man as a whole. So, to us, you are the little almighty, be-

cause you can give your quota towards either making or marring the future of mankind.

Well, what is that dream? It is the dream of a World-Gurukul—a vast universal Seminary in which all the children of the school-going age are kept and taught universal love, practical sympathy, kindly feelings, noble virtues, chivalrous regard for the feelings of others, altruistic activities and other characteristics of a pure godly life,—in which no whisper about cruel deeds or beastly behaviour on the part of man ever went round, no cunning stories of crafty plots or inhuman deception were allowed to be heard or read—in which Vigour Valour Virtue vied with Love Beauty and Joy to serve as the heavenly Ideals—in which Truth, Justice and Freedom were allowed full play, and selfless service of man was inculcated both in practice and principle—in which no ugly soul-killing rivalry and competition were ever given a chance but only hearty emulation was permitted without any jealousy or hatred—in which no so-called history of murderous raids invasions wars and conquests was ever allowed to poison the tender minds, but only the history of peaceful missions like those that were sent out by Ashoka of holy memory was fully described—in which, in fact, everything that panders to evil tastes or suggests thoughts of unworthy nature was studiously kept out from the curricula and in which only those things that serve and tend to ennoble human character were allowed full scope and free play. This is, in short, the dream we saw in which we found fine specimens of noble youth exerting their utmost to attain perfect humanity and in which perfect peace and heavenly harmony reigned as prayed for in the Veda:—“May there ever reign peace and harmony in the heavens, in mid-space, on the earth, in the

waters, and other elements, as well as among plant and animal life, harmony inside harmony outside, harmony in the whole universe, yea, harmony everywhere—may this universal harmony be also mine” (Ath. Veda) “May all beings look upon me with the eye of a friend may I look on all with the eye of a friend, may we all look upon one another with the eye of a friend.” (Yaj. Veda.”)

In these Gurukulas all useful branches of knowledge are to be cultivated in order to fight against the diseases plagues and famines and other common enemies of mankind and not to murder man and ruin all his hopes. Histories of various peoples are to be thoroughly purged of their ugly element before they are placed within the reach of these Gurukulites, and then taught so much and so far only as to develop the finer and nobler braver qualities of both the head and the heart, and not and never to depict, as is now done, man as a more violent and crueller brute than the tiger and the wolf and a more vicious creature than the viper and the vulture. Religious instructions are to be imparted by means of such universal principles of religion and morality as are accepted by all and not by dwelling on the useless sectarian dogmas that do divide now man from man. The deadly poison of race-bias political bias religious bias national pride and arrogance should not be allowed to take possession of their tender heart. Thus histories sciences religions and literatures must all be purged of their venomous facts appliances and dogmas. These are our suggestions.

A dream—a vision—call it what you will a dreamer, a visionaire—call us what you will; we have dreamt it and placed it before you. If you are a true lover of man and a real friend of your progeny—those whom you love

and leave behind—if you care for the fate of your sons and daughters and their children, then hear and meditate upon it. The English word man comes from the Sanskrit root MAN, to think, to ponder. This shows that man, to be man, must think and ponder. If not, he will have to NAM, bend and be subject to misery and suffering. How much we can learn from little Sanskrit roots like MAN to think and NAM, to bend and bow.* Man's greatest and chiefest enemy is within himself, and he must think out some way of getting rid of that. We have placed before you a scheme of education which if followed faithfully can get rid of the common enemy of us all in a few generations. Man is now carelessly frittering away his energies on useless things and after shadowy pursuits—energies which he should conserve and concentrate upon the question of education, the most vital of all problems man is called upon to solve. Man's fate and destiny hangs upon the way he solves it.

Man has been using his powers to improve the breeds of horses, bulls, pigs and dogs and also to improve the crops of wheat vegetables and fruits—It is now high time for man to turn his attention to elevate and ennoble the races of men by educating them along broad universal righteous lines and right noble principles so as to eradicate all vicious tendencies by cultivating all the manly godly virtues which make for cooperation and unification.

How shall we proceed to do this? We venture to make a few suggestions. To simplify matters we shall take for our purpose, a small state or kingdom of the size of Denmark or Holland. Suppose the benevolent fatherly prince of the state in consultation with the State-Council

*Note.—See Pamphlet No. 6.

makes a law binding all the parents and guardians of children of both sexes to send them to the State schools in which they will be entrusted to the watchful care of teachers possessed of fine qualities of head and heart; the system to be adopted in them being that of the Gurukul—the residential one both for teachers and children, the former standing to the boys and girls in the place of their parents and guardians who may be allowed occasionally to visit their children and inspect the conditions in which they are brought up. These visitors should record their individual opinion or make suggestions towards the improvements of the institution. It would be better to have an assembly of parents and guardians to regularly inspect and advise concerning the affairs of the State-Gurukuls. As regards the studies to be prescribed, the whole courses now obtaining will have to be thoroughly purged and purified so as to exclude all undesirable thoughts and ideas that might clash against the high and lofty principles and ideals that are to guide the institution, as we have already hinted above. For instance, new books on histories especially will have to be written eliminating everything about cruel wars bloody atrocities rapacious raids and all the nasty political matters including religious wars of sects and all sectarian fights. Even books on literature, travels, parables, fiction, etc., must be rewritten casting off all that is impure and inhuman. On the other hand fiction may be largely used in the earlier stages to instruct and instil moral principles of high and holy character, such as generosity magnanimity selflessness and the like. The practical arts and manufactures also must be divested of all touch of cruelty inflicted upon birds beasts fish and fowl that is now in vogue. The moral and religious instruction should be only such as will tend to foster and promote brotherly affection and cooperation based on the broad uni-

versal truths and principles and ideals of human duty to God, man, beast, and nature. Nothing of the nature of sectarianism should be allowed even to be whispered within the sacred precincts of the State-Gurukuls. The different Sciences must be introduced into the curricula of the school according to the taste age and aptitude of the pupils. In place of the vicious stuff that now goes to poison the delicate and tender minds of children under the name of histories of racial religious or political wars we must substitute the genuine elevating history of social progress advancement of science art literature and civilisation. In short whether in Literature Art Science Religion History or fiction nothing should be introduced that may violate the principles of Ahimsa (non-injury), Truth, Justice, Freedom, Love, Vigour, Valour and Virtue. As regards food we need not say that it should be simple yet strengthening and vegetarian. The pupils being taught some useful calling suited to their nature may be allowed to leave the seminary or serve it when they show themselves capable of earning an independent living.

For the success of the experiment we must begin with small homogeneous States and then take up bigger and less homogeneous ones. If our suggestions are faithfully carried out then in a few generations mankind will improve so much that our globe will be nearer Heaven; and we venture to add that no more cruel bloody wars will taint the fair earth. Let such small kingdoms as Holland, Denmark, Switzerland in Europe and Afghanistan and Persia in Asia try this experiment and be the pioneers of a new celestial culture and civilisation. We say this because we cannot expect large empires like those of Britain and France to join hands with one another in coming forward to take up this experiment for various reasons which

need not be given here. It is better if the small States come forward to prove to the world how much can be done by man to become really divine in nature, children of God.

Let us now take up some objections, misgivings, and doubts, that may be brought against this scheme of world-wide State Gurukul System of Education. The greatest of these is that it is impracticable on more than one ground. The first is:—(1) Small States are always under the fear of their big neighbours taking into their head to absorb them by depriving their independence. Suppose Holland and Denmark took up the scheme merely as an experiment and further suppose that they are in earnest to make this scheme successful. What would most probably happen will be like this:—Germany will pounce upon Denmark and England or France upon Holland. For fear of this loss of independence these small States will not and cannot and should not come forward to try the experiment which is after all mere wild-goose-chase. Neither will large Empires take up the experiment, for the simple reason that they dare not take it up as they are not homogeneous.” **To this we reply** Holland and Denmark in Europe and Persia and Afghanistan in Asia are the best examples of homogeneous small States that are pre-eminently fitted to take it up seriously as an experiment and they need not be afraid of being absorbed by their Big Neighbours if they first announce to the world their determination to earnestly and seriously try the experiment for the benefit of mankind at large. And they should appeal, before they begin it, to all big empires not only to sympathise with their noble aim but also to help them actively in making the experiment scientifically successful so that larger and less homogeneous States may be willing

to adopt the scheme and give it a trial on a bigger and larger scale. That is to say these small States should begin the experiment with the full consent sympathy and approval of the big empires of the world. A little tact will work wonders against all foolish opposition and will disarm hostility if we be but steady firm and sincere in our endeavours towards making man noble godly happy.

(2) Another objection people may raise against our scheme about its impracticability is that evil not only cannot be destroyed but that its presence is also necessary for our welfare in various ways and for various reasons: e.g. in the absence of evil there would be left no sufficient incentive to seek good which would be insipid and valueless if there were no evil against it." To this our answer is that this objection is quite wide of the mark and therefore does not go far against our scheme. Our aim is to put down our internal enemies—the wild ungovernable passions as much and as far as is possible—to reduce their strength and violence to the lowest possible degree. We simply ask man to see and find out by experiment whether such a thing is possible so as to secure for our children and their progeny the maximum of happiness possible on our globe. That man may be able to do this we have suggested some methods of gaining the mastery over his unruly passions. Instead of fighting them individually as now, we have put forward a scheme by which men can collectively face and fight their common oppressor who is within themselves. For this purpose some such strong serious earnest and radical measures as those suggested already are necessary on the part of man taken as a whole. We ask for a systematic scientific serious effort or experiment to be made on a larger and grander scale than at present. Our scheme is not ours—it is not original—it

comes from very ancient times. People are here and there experimenting with it, on small scales, in a very inadequate way at such centres as the Gurukul at Hardwar and the Shantiniketan in Bengal. We now ask bigger and more influential bodies—States and Governments—to come forward to conduct these experiments on a far larger scale and in a more scientific manner. The internal enemies of man have been the cause of most of his sufferings. In fact they are the real enemies of man. Must not man, therefore, collectively try to reduce their strength and violence? Ignorance folly hatred cruelty jealousy treachery wrath lust and greed—these and other similar enemies of man are the real and the greatest oppressors of man. So the most sacred duty of man as a whole is to fight and reduce them where they are strongest and most unruly.

(3) Objection—“Evil, they say, is like old rheum; if you drive it from one part it will go to some other part of the body. So even supposing your scheme succeeds and future generations are made far far more happy than we are now, evil in the form of misery will appear before future ages in some different garb e.g., over-population, in-sufficient food. What you call the internal enemies are we think, very useful in keeping within limits the populations.” To this our answer is—such arguments are and can be brought against all efforts and schemes to better the condition and prospects of mankind. Are we then to put a stop to all kinds and forms of activity and efforts towards reform and progress? No. We must do our best and the future ages will do their best to reduce evil in all its garbs and forms. We cannot sit still allowing ourselves to be drifted passively by the current of evil. Every time we take our breakfast we know full well that

we shall feel hungry again and shall have to sit down at table again and again. But do we therefore give up eating our morning-meal? How foolish it would be to do so! Similarly the need and hunger for reform and progress is and will be imperative now and ever. Our duty is to see that our children will be in a prosperous happy condition; and our children's duty it will be to see that their children will be in a good and happy condition. We must look to our immediate duty and our children will look to their immediate duty. If we make our sons able wise and efficient then they will be able to solve their problems. Let us therefore try our best to make our children strong in body mind and soul with the aid of the Gurukul system of education conducted on a grand scale by States and Governments in a scientific way.

(4) Another objection is that our scheme violates the principle of individual liberty. This too is no argument against our scheme specially as it applies to all schemes, to all laws, to all governments alike. If people and princes together come forward to try the experiment on their own account and for their own good and for that of their dear little ones, then who is to blame them? To be free from the degrading yoke of our internal enemies is in itself the greatest boon of liberty. And to secure this blessed boon of freedom men must willingly for a time bear the golden yoke of the world-Gurukul system. No pains no gains.

Liberty is a thing hard to attain. Even now man is not free, his liberty as an individual is hedged in by the laws conventions customs of the land or society in which he lives. But our scheme aims at giving man a **greater amount of true freedom peace and happiness than**

what he now enjoys. On the strength of this conviction we appeal to the better sense of the public to give a trial to the scheme. Unless large public bodies such as States Kingdoms and Empires give the scheme a practical form it will remain a dream and nothing more. At first sight the scheme appears to strike at the root of religious liberty, as we have suggested the total purging of all narrow sectarian dogmas that at present divide man from man, from the curricula of studies excepting general and universal principles of morality and religion such as sympathy truthfulness non-injury piety magnanimity selfless service of man cleanliness and absence of lust greed hatred jealousy wrath cruelty etc. All of these principles form the basis of true religion and to none of them can any religion now in vogue take exception. Thus it does not strike at the root of true religion nor of genuine liberty of thought and conviction. On the other hand we are convinced that it will usher in a golden age of human society in which there will be more of peace freedom and happiness than at present; because there will then be less and less need felt for vast armies, police forces, jails, secret police etc. At any rate the Golden Age will be nearer and nearer to our times. All who have the good of future generations must give a thought to this “madman’s wild dream.”

(5) “Why should we force greatness and godliness on an unwilling generation which left to itself will reform itself in due time in the natural course of events?” To this we answer:—No doubt Nature is a great Master Teacher Reformer Purifier and Economist. But we must know that She is often very very slow indeed, because She wants us to be men in the real sense of the word—for She expects us to learn from her and help her in expediting

her economic cleansing and reforming processes of wonderful nature which are meant for the good of all and which take a long time if they be not helped by man in time. Let us take an example. If men do not remove the dirt they produce, Nature will have it removed slowly by means of her ever present processes and agents; but it would take such a long time that it may cause some fell disease or epidemic working a great havoc among the people. Wise people therefore do not allow dirt to accumulate and cause mortal diseases; they do not wait for Nature to remove the dirt but themselves set to do the work speedily so as to utilise it. Similarly we must try to solve the problem of man's regeneration by undertaking the holy work of removing the great mass of dirt accumulated in the system of man by some speedy and sure way as that suggested above.

This simile brings us to the consideration of a vital question that concerns us here. It is now becoming more and more apparent that many of the ills to which man is subject are of his own making and are in the nature of disease of body mind and soul. So the problem of evil within us is one of disease—vice is disease, vice is not health, vice is unsoundness or weakness of body mind and soul. And what is virtue? Virtue is strength health and soundness of body mind and soul. Thus the whole problem of the regeneration of man comes to eradicating weakness from his system by eliminating all that helps to weaken his strength and health of body mind and soul; in other words we must place man in healthy surroundings in ample pure air light and warmth—the pure moral atmosphere, the ample mental light of knowledge science and wisdom, and the full warmth of love affection friendship and sympathy of heart. The reader will find

this same same method of eradicating or eliminating vice from the degenerate system of humanity, in the Gurukul system of Education we have indicated above as the world remedy for world-wide-vice and misery. It is our firm conviction that the right sort of education imparted according to the Gurukul System can alone save us from almost all if not from all, the ugly evils man has managed to weave round himself by his ignorance folly and frailty. Take hold of little children-boys and girls—feed their body mind and soul on the best purest and most strengthening food available—make them strong free and fearless, pure wise and loving, just noble and divine. Teach them also some useful healthy calling so that they can earn an honest honourable independent living. Let those god-men walk the earth in all their grandeur to make it a veritable heaven in place of the brute-men now we find upon our noble globe who have turned it into a veritable hell both for man beast and bird alike. Let children of God stride this noble planet of ours and make it an earthly paradise. What a glorious ideal this scheme places before us. Should we not all unite to bring about such a blessed consummation devoutly to be wished for? Should it remain a mad-man's dream for ever? We ask this in all seriousness, because we think that man's united efforts can accomplish our purpose.

We meant no insult to those godly men that we find among us even now rarely when we said above that man at present has degenerated into worse than the beast. But we honour them by suggesting that their small number ought to be vastly increased and multiplied in the near future by means of some such sort of right education as we have described above. Even now there is much good stuff among us, and so we are hopeful for the future of

man, although we are not very sanguine about it. For this good stuff is overwhelmed by diseased humanity. Our appeal we place before this good stuff and ask them to come forward to educate humanity at large along the right lines and thus increase their own number so as to overwhelm the diseased portion of mankind and reduce it to the lowest possible minimum ebb. Upon this good stuff which we honour and respect most highly above all—yes, upon this sound stuff rest all our hopes and it is to these godly men this madman's dream is addressed. We trust that at the magic touch of their wisdom piety and godliness this poor mad man's dream of ours will become transformed into a high holy and heavenly Vision to be practically and fully realised in a few generations for the well-being of mankind in general. For, in that dream we dreamt and saw that holy vision of this earth being converted into a most beautiful and enchanting Garden in which were blooming fragrant roses and sweet fruit-laden trees in the form of wise holy pure vigorous and godly men and women. Will not these great and good men come forward to take up the scheme?

To make the experiment scientifically successful it must be conducted by small homogeneous States first with the help and approval of bigger and less homogeneous kingdoms, said we. The whole of mankind sails in the same boat. The total wreck and ruin of one will adversely affect the condition of others; while on the other hand, if success crowns efforts of the small States in this direction, that is, if the people of these States, after the experiment, become a new splendid specimen of what man ought to be, if they become righteous free fearless noble and divine, reformed and improved in every way possible, then the larger States will themselves try the experiment. In this

way by and by, the whole of mankind can be induced to reformed and improved in every way possible, then the resistance and of the safest and surest remedy for most of the ills under which man is now suffering terribly. In this way man can hope to become son of God.

There is a simple yet sublime Vedic mantra which prays to God thus:—"May we never become so helpless as to depend upon the mercy of others—neither our sons nor their children live to see humiliating days." (Rig Veda.) What an Ideal, noble and lofty, does this mantra place before man. Does there exist any one upon this wide earth who will not pray every moment of his life in this manner? Every one of us wishes that he and his children and their future issue should never fall on evil days. Should we not, then, try NOW that the future of our offspring may be, nay, must be bright and happy and glorious? Should we not labour now so that our future and that of our dear ones whom we leave behind should be brilliant and blessed? Should we not put forth special efforts to make our hopefuls strong and healthy in body mind and soul—true children of God? Should we not work heart and soul for the coming of the blessed day when our children will be—what every one of us wishes them to be—free fearless fair blessed?

There is only one way to accomplish this grand task before us, to realise this dream of ages—may we say, of sages—to establish everywhere State Gurukuls for the children of the State in which the right sort of education as detailed above will be given to every child—an education which can evolve a new vigorous godly race of men. Let us then labour to realise the noble Vedic prayer:—"May we, O Supreme Lord, be lords of rich and blessed

possessions with noble virtuous heroic progeny.” (Rig Veda). Let us all resolve to achieve as much.

A great philosopher is said to have once exclaimed, “Give me a place to stand upon outside the earth and a lever long enough, and I will move the Earth.” And ordinary men laughed at him and said that the man was mad; but great men now know that he was not mad but quite right. Reader, before you is the great and vast and deep mass of ignorance, folly, and frailty—and the countless masses of humanity with the heavy load of misery and suffering. Take the LEVER of Right Education along the lines of the Gurukul System, in your hand, and take your stand upon the solid ground of Love, Light, Life; of Vigour, Valour, Virtue; of Freedom, Fearlessness, and Fraternity; of Beauty, Bounty, and Benignity; of Grace Godliness, and Glory; of Jnana, Jeevana and Joy—Reader, take thy stand upon this Terra Firma and with the Lever of Right Education, you also, like that great **man** of old, can move the mass of misery and cast it off the mass of men.

The mind of man is a wonderful thing, with its aid we can rise or fall. Come, O men, let us unite to make our mind and that of our children grow into a fine heavenly thing so as to make this earth a veritable heaven. So that “Peace and harmony may reign in the heavens in mid air, on this earth, in the waters, in plant and animal life, everywhere in the whole universe may reign nothing but peace and harmony—may this universal peace and harmony be also mine.” (Atharva Veda.)

OM! Shantis Shantis Shantih!



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ॐ Beauty, for our aid ॐ
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SCIENTIFIC BEAUTY AND PHILOSOPHIC DEPTH OF SANSKRIT.

“We invoke day by day the Maker of Beautiful Forms, the Doer of Fair Deeds, and the Endower of Grace and Beauty, for our aid and enlightenment.”—**Rig Veda 1, 4, 1.**

The Moderns are proud of their grand achievements in the field of Physical Sciences. It is but fair and just that they should feel proud of their mighty deeds of Beauty and Utility. For what is Science and Art, after all? It is Use and Beauty in Thought Word and Deed indeed! The Veda calls God the Wonder-Worker, the Endower of Beauty. Every beautiful thought every beautiful word every beautiful deed is godly and divine; because the ultimate source of all beauty in whatever form it may show itself, is God the Supremely Beautiful. So also every soul that thinks a beautiful thought utters a beautiful word or does a beautiful deed is godly and divine. For God is use God is beauty God is grace. Hence all honour to the modern man who has laboured for Science and Art, for Use and Beauty. His pride is legitimate. He deserves respect and praise. And it is sin to belittle his work and worth.

But, rightly or wrongly, they say, familiarity breeds contempt. What was beautiful yesterday loses much of its charm to-day and what looks graceful to-day will appear less so tomorrow. So coming generations may probably look down upon the mighty deeds of Science Art

and Beauty achieved by the present. But, we said, it is sin to belittle the worth and work of the modern man.

If we have not made a blunder in our argument, it is equally sinful for the moderns to belittle the glorious deeds of Science Art and Beauty that are to the credit of the Ancients. For let it be understood well that Science, used in its proper sense, is not the exclusive product of the modern mind. Just as we, moderns, expect future generations to respect our deeds and recognise our worth so we should in our turn respect those of the Ancients. Nay rather our principle must be: the more ancient, the greater respect. We think no one will quarrel with this principle, because it is fair and just. All other things being equal a work of beauty that belongs to the past deserves greater respect than one that belongs to the present. This principle cannot be too much emphasised.

Confining ourselves to our own country, Ancient India was not only the Mother of Poetry Philosophy and Religion, but also of Science Art and Beauty. The only scientific alphabet to-day in the world is what Ancient India devised thousands of years ago and which Buddha was taught in his childhood. As every one knows the beautiful Decimal Scale of numerals now in use all over the world is the gift of Ancient India. Not only this but every thing that is of worth which the Ancient Indian thought spoke or did was in terms of Science and Beauty, Art and Grace, Use and Felicity. Every thing from Names to Numbers, from letters of the alphabet to Language, down to Sociology and Socio-Religious Institutions (e.g. the Varna-Ashrama-Dharma) was based upon a beautiful Scientific Foundation. Truly, the Mind of Ancient India was cast in a most felicitous scientific mould

from the very beginning. The Ancient Indian Arya was the noblest of his noble race. He saw Science, he sensed philosophy, he spoke Poetry. To him all was light and loveliness, love and joy, life and grace. Why? Because he saw God in every thing and every thing in God—the ultimate Source of All. To him God was All-in-All. He looked beauty full in the face and lived religion all his life.

In this short paper we shall just touch upon the Scientific Beauty and philosophic depth of Sanskrit. We shall make a few suggestive observations on some points which have struck us as very remarkable and wait and see if able scholars find any the least interest in the subject. We shall first begin with the *roots* and then go to *words*.

I. Beautiful Scientific Arrangement of Sanskrit Roots.

Are Sanskrit Roots built on a scientific arrangement? If they are, what is that arrangement? To these questions our attention has been drawn for some time past. Take for example the following pairs of roots:—

मद-दम्	मन-नम	सह-हस	पत-तप	रम-मर	रक्ष-
<i>Mad-dam,</i>	<i>man-nam,</i>	<i>sa-has,</i>	<i>pat-tap,</i>	<i>ram-mar,</i>	<i>raksh-</i>
क्षर	लक्ष-लक्ष	मुच-चुम्ब.			
<i>kshar,</i>	<i>laksh-kshal,</i>	<i>much-chum.</i>			

We notice in these eight pairs of roots a *reversal of sense* with the *reversal of letters*. Each root of the pair when reversed yields a contrary idea, just the opposite sense. This will be clear if we carefully look into the meanings of those pairs:—to joy—to curb, to think—to bow, to bear—to laugh, fall—rise, delight—die, guard—decay, mark—wish, leave—cleave.

(1) In this pair both the roots are found in English, *mad-tame*. In Sanskrit *mada* means *to be joyous, to run wild or mad with joy* and दम *dama* means *to tame, to curb, to control*. The reader will here notice that the idea of taming curbing or controlling is opposed to that of joying or rejoicing or becoming mad; that joy and madness imply the *absence* or *lack* of controlling something. Thus we see that *a reversal of letters gives rise to a reversal of meaning*. This same principle holds good in the other pairs also. For example:—(2) Here we have the pair (man-nam). *To think* is opposed to *bend* and *bow*. For we *bow* usually when we *do not* or *cannot think*: a lack of thought it is that makes us bend and bow before superior thought. Low abject submission is the necessary outcome of low abject thought or thoughtlessness or folly. We need not belabour this point. We see everywhere that folly or lack of thought and wisdom makes men subject to others. The subjection of India (or of any other country) was mainly due to the lack of free robust independent original thought among Indians. If now we want India to regain her freedom we must foster among her people free robust original independent thought. As long as folly prevails, so long there will be subjection. *To think* is *to bend not, and, to bend* is *to think not!* (3) Here, too we see that *men laugh only when they cannot bear themselves up* or hold themselves in. When man cannot contain himself he laughs or bursts forth into laughter. (4) Here we have also a very important idea, an idea which first of all drew our attention to the subject we are placing to-day before the public. We were considering and thinking about the vital question of India's Fall. "Why has India fallen, and how can India rise?" These questions were agitating our mind. The answer to these ques-

tions rose before our mind in the shape of the two roots
 पत-तप pat-tap. India has fallen because India has lost
 the power of तपस tap-tapas discipline. When we
 noticed this antagonism between पत (pat) and तप
 (tap), we set thinking whether other roots in Sanskrit—
 other pairs of roots disclose the same reversibility in mean-
 ing and form or whether it was only a chance occurrence.
 Tapas-warmth, heating, penance; discipline when a thing
 is heated it expands or rises. Thus we see that this pair
 also carries opposite sense or idea. (5) This pair of roots
 also follows the same principle रम ram to delight and मर
 mar to die; the cessation of taking delight in the external
 world is death; we live really only so long as we are able
 to respond to the life-giving delightful thrills throbs and
 pulsations of Nature around us. So real death is to cease
 to take delight in our surroundings. This pair too teaches
 us a very valuable lesson: do we want to live in this world
 in the real sense of the word? *Then should we learn to
 take delight in our environments.* But this was by the
 way. (6) Here रक्ष raksh to guard and क्षर kshar to
 decay, to perish; अक्षर Akshara-the imperishable. In
 the absence of guarding or protecting, decay is inevitable.
 Let us take for instance the decay or deterioration of In-
 dians. What is it due to? The people of India do not
 protect their own interests, but are content to let others
 do what they ought to do. They have become so lazy and
 foolish as to entrust their own best interests to the care of
 others. They expect others to do for them what they have
 to do themselves. This is the cause of their deterioration.
 We must learn to protect ourselves and guard our interests
 if we wish to stop decay and degeneration (7) This pair,
 लक्ष laksh, to mark and क्षल kshal to wash away is an
 illustration of the same principle of reversibility. After
 the recent heavy floods in the country which have washed

away all the marks in their course we need say very little on this point. (8) This pair, **मुच-च म्व** (leave-cleave) follows the same principle. This, too, needs no special remarks. The very words leave and cleave explain the principle. In all these cases we notice that a reversal of letters gives rise to a reversal of sense.

Now we shall proceed to consider what relation exists between the ideas expressed by the two members of the following pairs of roots:— **दिव-विद** (light-know); **यज-जय** worship-conquer; **सर-रस** move-fluid; **शक्-कश** power-sound; **चर-रच** hold-accomplish; **रक्ष-क्षर** cling-fill; **हर-रह** take-sever; **ह्न-नह** Strike-bind; **वन-नव** seek-new. Here we notice that the presence of the one idea gives rise to the other. For example:—(1) In this case it is clear that light helps and often is the cause of knowledge; so much is this the case that the two words in all languages are used interchangeably. In Sanskrit especially the two words **देव-वेद** (God or shining and Truth or knowledge) present a co-relation of great importance. Deva means the Bright Radiant God and Veda means sacred knowledge; and these two are connected in a most intimate manner. God (Deva) who is the source of physical intellectual and spiritual Light is the source and cause of Veda comprising physical, intellectual and spiritual Lore. Thus the two roots **दिव** Div and **विद** Vid show that Light and Lore are related eternally in the closest way. (2) **जय-यज** Jaya-Yaja (conquest and worship) are also related in the same way. (3) **Sara Rasa सर-रस** (motion and fluidity), are examples of the same principle of Relativity. If in the last we had examples of Reversibility we have here those of Relativity. Now take such a pair as **चर-रच char-rach**, meaning motion and arrangement: this affords an example of both the princi-

ples. In other words we have in this pair an intermediate state between the two.

How can we explain all this remarkable phenomenon exhibited in these three types of roots? For the sake of convenience we shall give these three the names of Reversible Type, Relative Type and the Intermediary Type of Roots. We think there is a higher principle which can bind together all these three apparently inexplicable types. And that principle is that of causality. How?

Causality can be traced in two ways, either positively or negatively. For a thing can give rise to another either by its existence (presence) or absence. In the first case, that is, when the presence of a thing produces another we have the Relative Type of roots; and in the latter case, that is, when the absence of a thing produces a certain effect we have the Reversible Type. For example, absence of control over one's self produces joy or madness; to cease to take delight is to die; not to bear or hold in or contain one's self gives rise to laughing; not to have the salutary discipline of Tapas (a moderate or proper degree of Tapas of course) gives rise to fall; and so on. This gives us the Reversible Type. On the other hand, the presence of light enables us to gain knowledge; and we know that when one is triumphant he gets respected, that is, success or triumph gives rise to honour and respect. In these cases we have the relative type. The pair खन (khana) and नख (nakha) meaning digging and nail serves as an example of the Relative Type. For, most probably, digging was made by means of nails or nail-like tools. But the pair चर (chara) and रच (racha), we said, is an example of the Intermediary Type. Racha (रच) means arrangement and chara (चर) means motion; and we

know that for arrangement a certain degree of motion as well as rest is necessary—motion alone or rest alone cannot give us any arrangement, for which both are required. Thus we have three Types of Roots in Sanskrit: and these can all be traced to the principle of causality in one form or another.

Now from Roots let us pass on to words. Take for example the following words:—(1) सत (sat), (2) सत्य (satya) (3) गति (Gati) (4) कृष्ण (Krishna), (5) श्वेत (swet) (6) आत्मा Atma (7) जगत (Jagat), (8) ध्रुव (Dhruva) (9) सुख Sukha (10) दुःख Duhkha.

(ii) Philosophic Beauty of Sanskrit Words.

(1) सत (Sat). This coming from the root अस (As) to be, means being; this is the primary sense, the secondary sense being good or noble. These two senses of the same word *sat* imply a deep scientific or more correctly a grand philosophic truth. This word shows that the Aryans felt or were convinced of the fact that Being or Existence cannot but be good and noble, and that things, in their very nature, cannot be evil. The ancient Aryans believed in the goodness of existence; to him goodness, nobility and existence were convertible ideas. At any rate, we have here a profound scientific or philosophic or religious or spiritual truth embedded in the word सत (sat). Evil does not exist. Evil is apparent. Evil is not real and lasting. What appears to be evil is, really, or would ultimately prove itself to be, good. Good is permanent; evil is momentary or apparent. We think that neither Science nor Philosophy, neither Religion nor Morality, can soar higher than what is implied in these two senses of the one word *Sat*. Science is telling us that dirt

is simply a misplaced or misused thing: when a thing is found where it ought not to be, it is called dirt; or dirt is that which is not utilized yet and awaits utilization. A well-known Sanskrit verse says the same thing: "There is no letter of the alphabet which cannot enter into the formation of a sacred verse (mantra), there is no root which has no medicinal property, and there is no person who is worthless; but what is wanted is the Utiliser." This shows that what we ordinarily call good or bad depends upon the right use or misuse to which it is put. All this shows that dirt, disease or evil is not really objective but subjective. In other words, want of a subject, the Utiliser, will make an object "bad or evil" and the presence of the same will make it "good." This brings us to a very profound question in Philosophy. Is there an All-knowing, All-mighty, All-Good Subject or Utiliser of the Universe presiding over Nature, or is there none? The ancient Aryans believed that there is one, as shown by the Vedic Mantra:—"Homage to that Highest Brahma who presides over, rules, and directs all that was, is and shall be; and who is all Light all knowledge and all Joy." When the ancient Aryan believed in the existence of such a supreme Soul of Goodness, Light, Knowledge and Joy, he could not but believe in the ultimate goodness of all existence; and he exclaimed "Perfect, Full is that; Full, Perfect is this; from the full and perfect comes the Full and Perfect." (Atharva Veda). The Upanishads also exclaim the same thing and also declare: Truth alone will prevail." In other words the ancient Aryans were convinced of the truth of the ultimate success and triumph of Truth over untruth and of Good over evil. They were optimists through and through. The one little word *Sat* has revealed to us all this, it has carried us to the foundation of all Science and Philosophy, all Religion and mora-

lity, all knowledge and Experience, all Peace and Joy. This is not a chance occurrence. We shall see in this paper how many beautiful little words there are in Sanskrit that can take us to similar deep truths of nature. In order to understand the full significance of the implication of the little word *Sat* we shall have to refer to some concrete phenomena in nature. If we try to probe deeper into the nature of what is called dirt, disease, pain, disorder etc., we shall be startled to come upon or re-discover the basic Truth implied in the two senses of the word *Sat*, viz., the Ultimate Goodness of all Existence. "In the face of so much misery that we find around us, how can we bring ourselves to believe in this grand truth embedded in the word *Sat*?" will ask some of our readers. To satisfy them we cannot do better than draw their attention to a few established facts in Nature itself. What are these? An undeniable Reign of Law, Order, Beauty, Economy and Goodness is revealed to us if we study the various phenomena and processes of Nature. In all the workings of Nature we detect the Secret Soul of Goodness, the Invisible Spirit of Order, the Latent Life of Law, the Hidden Germ of Economy, the Potential Seed of Beauty, the Imperceptible Root of Reality, and the Indescribable Essence of Joy, variously called Deva, Brahma or God. The little word *Sat* shows that the Ancient Aryans had found Him out in this vast universal Play of Hide and Seek which is going on eternally around us. Not only this word, but there are many Vedic words such as Rita,* Aditi, Siva etc., which go to prove the same. We shall now give a few instances of natural processes that are evr

*Of these words we have treated in our book "Vedic Teachings and Ideals."

going on around us towards purification, economy, utilisation of waste matters etc., in order to bring home to us the fact that the Soul of Goodness is working throughout Nature at all times, even if we break His Laws and go astray through our weakness.

When men spit about or otherwise make a place dirty and if this dirt is not removed by human agency, the reader might have noticed, as we have often done, that ants flies worms or some other non-human agency there exists in Nature which is engaged slowly in either removing the dirt or in altering it in such a way as to render it harmless and even change it into a very useful product. Ants, flies, fleas, worms, frogs, bats, owls, jackals, vultures, plants and trees are constantly engaged in the work of purification economy and utilisation of waste matters. These and similar wonderful processes are going on around us incessantly whether we notice them or not. Not only do the physical sciences tell you that in external Nature such wonderful purificatory and economic processes take place but eminent physicians will also tell you that within the body of living beings many such wondrous processes of Nature are going on incessantly. And Socialogists will also tell you how equally or even more wonderful sociological phenomena occur every moment within the whole of human society. Thus the perennial truth will dawn upon our mind that the Soul of Goodness is working throughout Nature and is ever awake in Her Heart which heaves with high holy heavenly Harmony, now evolving now dissolving now building up and now shattering away things and beings in her irresistible triumphant course. The little word *Sat* suggests all this. (2) *Satya*—This word is derived from SAT, being, good. So it means that which is intimately related to what exists and what is good.

Hence Satya means truth reality, facts, a knowledge of which conduces to our good ultimately. A knowledge of facts and reality is what is most essential for progress. If we do not know truth we cannot be just, and if we are not just we cannot be free, and if we are not free we cannot be good and happy. Thus we see that to be good and happy we must know Truth, be Just, and become Free. As we have already dealt with this subject, elsewhere in pamphlet No. 3 we stop here and refer the reader to it.

(3) GATI गति motion, knowledge. All Sanskritists know that the roots that signify motion in Sanskrit do also convey the sense of knowledge. In other words GATI and MATI (गति मति) motion and knowledge are ever related most intimately. In fact this intimate connection between GATI and MATI, which we find in the Sanskrit roots, points to a deep truth—a fundamental truth in Nature. And what is this deep philosophic truth of Nature? MATI (will, consciousness, understanding, knowledge) is at the bottom of all GATI (motion, movement, action) and vice versa. This is the deep philosophic truth of Nature. In fact, if there were no MATI in Nature, there would have been no GATI, and vice versa. “No will, no movement: and no movement, no will,” is even more true than “No pain, no gain.”

The Aryans of Ancient India knew this fundamental Philosophic fact of Nature, as is clearly proved by Sanskrit Roots meaning GATI. They knew that neither gati motion is possible without knowledge nor mati, knowledge is possible without gati, motion. Nothing in Nature hath the power to move unless the Supreme Agent, Universal Will, directs it. According to them fires cannot burn,

winds cannot waft or blow, rivers cannot flow, and plants cannot grow, in the absence of the play of the Supreme Will, the Antaryamin, the Inward Guide. The Vedas, the Upanishads and the Geeta, all teach this grand doctrine. "Without Thy aid I cannot even move my eye lids" says the Vedic Rishi. In the Kenopanishad there is a fine allegory to teach us this same truth that fire, wind light and all natural phenomena work at the bidding of God. We shall see a little later on that the Sanskrit word ATMA, meaning Soul does finely define the two principle characteristics of life, viz., JNANA (knowledge) and KARMA (action). In fact knowledge and action are the two wings as it were, of the Soul upon which she soars heavenwards. Hence in the Veda the Soul is called SUPERNA the heavenly bird. Man's body too has got five sense-organs and five action-organs which fact illustrates the same truth. Both knowledge and action are indispensable for the life of us all. What is the real meaning of this? It shows that action and knowledge are intimately and indissolubly connected. The truth is that action is accompanied by will and will by action. A study of the sanskrit roots and words teaches us this startling deep philosophic fact that underlies all Nature's phenomena and activities. We see that Nature is full of movement and tracing this to its cause we finally come upon the fact that Nature is presided over by Supreme Will. The whole of Nature is full of life; is alive with action,—which is the visible result of the Invisible Will or Consciousness that is at the bottom of the Life of Nature. The Supreme Being, SAT, the Supreme Will CHIT, and the Supreme Bliss or Joy, Ananda is the infinite life and soul of Nature. All motion in Nature is due to Supreme Will.

To make this clear let us consider the nature of Cos-

mic Motion: what is cosmic motion? How is it produced? What is its prime or ultimate cause? Science tells us that motion is unthinkable in the absence of matter and force: that a material body is set into motion by force. Hence to understand the nature of motion we must understand what matter is and also what force is. Matter is defined as that which occupies space and is inert, incapable in itself to change its state of rest or of motion. Force is defined as that which tends to change the state of a body whether it be one of rest or of motion. And motion is defined as change in space. These definitions do not take us much beyond the ordinary purposes of science into the domain of philosophy. For example if you ask science. "What is force?" Science has to observe silence. Science can only classify force under magnetic, electric, thermal, atomic, molecular, molar, and gravitational, or cosmic; it can only describe some of the effects of force under this classification; but more than that it has not yet done. And even philosophy has not fared better in regard to vital or life-force, mental force, will-force, soul-force. Such phrases as moral force thought force social force are found used more or less vaguely. Neither science nor philosophy of modern times has gone further. What does India say? Ancient Indian thought says, as we have seen, that all movement can ultimately be traced to will-power which is the attribute of individual souls or of the Supreme Soul, God. We may discover any number of intermediary links between motion and its ultimate cause will, such as, magnetism, electricity, and then invent any names for them; but we shall have to admit the truth of ancient Indian thought as reflected in Sanskrit roots and words which tell us that all GATI, movement, can be ultimately traced to MATI, will, thought or spirit. In other words MATI, will, is the final source of GATI, mo-

tion and *vice versa*; this is the position of Ancient Indian Thought.

Just as modern science has invented such names as magnetic force, electric force—vital force, so in Ancient Indian thought we find such names as AGNI, INDRA, VAYU, RUDRA, PRANA, applied to many of Nature's Forces or Agents which were in those olden times known as Devas, the Shining Ones. And just as in modern times no conflict but beautiful harmony is revealed to the scientific mind in the workings of the different forces of Nature so, in ancient times no conflict but beautiful order and harmony was revealed to the Rishis of the VEDAS in the workings of the different Devas, AGNI, INDRA,—But there is one great difference. Moderns think that Nature's Forces or Agents are blind forces or non-intelligent, mere mechanical instruments or agencies; while the ancient Vedic Rishis thought that the Devas were but different manifestations of the One Supreme Will. We know that the ancient thought of India conceived that one Supreme Being and Will presides over the phenomenal world, and over all its manifold workings.

A study of our body reveals that there are two sorts of movements, voluntary and involuntary; those which depend upon our will and those that do not. The latter are referred to instinct (or sympathetic action) and not to our will. But what is instinct? It is but crystallized or petrified consciousness and may be a part of what is known as subconsciousness. Thus ultimately all bodily movements whether voluntary or involuntary are brought about by consciousness, simple or crystallized. So from analogy it can be conceived that all movement in the body of Nature depends ultimately on the World-Consciousness or Supreme Will, God. Just as the movements of, or, in

our body are due to some kind of consciousness or other, so the movements in the universe (or all Cosmic Motion) is due to World-Consciousness. For God is the Soul of the World and cosmic motion and all natural phenomena are under His control and direction. God is therefore called in the Veda SAVITAR, the Supreme Impeller, Director or Guide and Source. The ultimate source and starting-point of all activity in the world is the Supreme Spirit, God. And little roots and words of Sanskrit point to this fact of facts. Men have viewed this problem from two opposite points: the lower or the materialistic view which ascends upwards from matter deriving all phenomena, even of life thought and understanding, from matter, which, it holds, has wonderful potentialities. All the various forces of Nature such as those due to Heat, Electricity, Magnetism, Vital force, Will-power are said to be derived, at different stages of the Evolutionary Processes from Matter. Thus mind, will, reason consciousness are but the different phases or manifestations, at different planes of Matter. In other words Matter evolves them in its upward evolutionary course and development. According to this view, therefore, will power is the result of a peculiar sort of motion in the particles of Matter arranged in a particular way. Against this view the other posits that Spirit is the basic principle from which arise consciousness, will, mind, reason, which, in their turn produce all movement in Nature. Between these two extreme views steps in the Sankhyan doctrine which maintains that Matter itself is unable to produce motion and all the phenomena of Nature unless in conjunction with Spirit. This Sankhya view is dualistic, while the other two are monistic. Study of the Sanskrit roots and words, however, shows that knowledge and motion are intimately related to each other.

Thus we find that there are three schools of thought one holding that will is the result of movement, the other maintaining that all movement is due to or caused by will directly or indirectly; the third school holding that motion and will or consciousness are both interdependent. Without entering into discussion about which of these is the correct one we direct the attention of the reader to the fact that knowledge and action (mati and gati) help each other mutually and are closely interwoven. Without knowledge no action can take place and without action no knowledge is possible. Each not only helps the other but also is necessary for the other. In this third view both the contending schools find their reconciliation. And to this fact do all Sanskrit roots meaning gati, movement, point because they do also convey the sense of mati, knowledge. How profound is this correlation of gati and mati, as revealed by Sanskrit roots and their derivatives!

(4 and 5) Sveta(श्वेत) and Krishna (कृष्ण)—These two words mean white and black but in them are imbedded some very remarkable ideas which can well excite and arrest the attention of modern scientific times. The former is derived from SVI, to swell and the latter from KRISH, to draw, to attract. So the SHVETA, white, colour is the one which appears to be swollen, and the KRISHNA, black, colour is that which draws attracts or absorbs or retains the sun's rays; these are natural facts which the two words express in their radical sense. The white colour is called SVETA because it reflects all the colour rays evenly and hence appears swollen. The English word, white, is cognate to Sveta. The fact that the black colour absorbs sun's rays is well-known. Did the Ancient Aryans also know the same fact? Most probably they did.

The reader will perhaps excuse us if the word KRISHNA draws us away into the very alluring question: "Was Shri Krishna really black as he is said to have been?" Our answer to this question is that he was not black, at any rate, as black as he has been described by later ages. In contrast to the fair colour of the Aryans who occupied the Kashmir Valley, Krishna might have been a bit darker as he belonged to the Aryan races who occupied the warmer regions of the Jumna; so he might have been called Krishna. Another reason why he got that expressive name seems to be that his personality was very remarkably great and attractive, "magnetic" as it is called. He attracted one and all that came near him by his eminent qualities of head and heart. Thus owing to both of these reasons he might have received that name.** But this was by the way.

(6) ATMA (आत्म)—This word is derived from two roots, AD, to eat, and AT, to move. Atma is he who moves, acts, knows, eats and enjoys. We see from this that this word fairly gives us a pretty good definition of what a soul is. Atma, the soul or spirit, is the active conscious entity that is quickly responsive to its surroundings, is full of emotions and impulses, feeling knowing

**In later times it became a mania to describe all Avatars of Vishnu as black or blue, the colour of the sky which was supposed to represent Vishnu. So not only Krishna but also Rama and other Avatars of Vishnu are painted blue in modern pictures. As the Buddha is supposed to be the ninth Avatar of Vishnu, if the Buddha's picture will also be painted black, it will not be strange at all!

willing thinking acting and expressing itself in various ways. It is, in short, the active subjective element or entity in the universe. We find in the world two principles, one active and the other passive. The Monists suppose that these two are not really two different things but merely the two poles of one and the same being. But the Dualists hold that they are quite separate and different beings. The word Atma shows that it is the name given to the active conscious principle, the soul or spirit. It also shows that the soul has got two chief characteristics of Karma, deed, and of Jnana, knowledge or consciousness. These two are as it were the two wings upon which the soul soars heavenwards. They are the two modes of the soul's expression.

(7) JAGAT (जगत्) this word means the world and comes from the root GAM, to move; so it shows that the world is ever-moving or ever changing. Another very beautiful idea this word suggests. It is the reduplicated form of GAM to move; showing that the world is subjective to rhythmic periodic or cyclic Order and Law. So this word JAGAT finely conveys the idea of rhythmic movement and change we find in Nature. Movement, change order, and rhythm, then, are the distinctive features of the Universe we live in, so does the word Jagat teach us. Closely connected with this is

(8) Dhruva (ध्रुव)—The root-meaning of this word is twofold: motion and firmness or steadfastness. But people in translating it do always take the second of these. They seem to think that the first meaning is inconsistent with the second. But the word conveys both the ideas at the same time in a most beautiful way with scientific precision: it, in fact, means the firmness or stability which is the outcome of incessant motion; it tells us that

real stability comes out of incessant motion. It is equivalent to what is known in Astronomy as 'mobile equilibrium' or moving equilibria! Astronomy teaches us that all heavenly bodies e.g., sun, moon, planets and stars are perfect examples of moving equilibria; and that their stability or even existence depends upon their incessant motion. The word Dhruva conveys exactly this same idea of stability due to motion i.e., of moving equilibrium. Thus we find that not only are the two meanings quite consistent but also that they are in perfect scientific agreement conveying a deep and profound fact of nature. In Rig Veda X, 173, 4, we find the word used five times in the same mantra and Mr. Griffith thus renders it: "Firm is the sky and firm the earth, and steadfast also are these hills. Steadfast is all this living world, and steadfast is this King of men." Here firm and steadfast stand for Dhruva, but the real meaning of the mantra is: The sun, the earth, these hills, and all this universe are firm steadfast and stable owing to their incessant motion; and so also is the King of men (i.e. he who is elected a king of men can make his position safe only through incessant action and untiring work.) A newly-elected king is warned thus. Mr. Griffith knows that the mantra is used in the benediction of a newly-elected king. That the benediction on such a grave occasion should also carry a most salutary warning and advice is but just and proper. But this was by the way. The chief point here is the close agreement we find between the ideas conveyed by the words Jagat and Dhruva. Both these words occur in the mantra just quoted where they together mean: 'an ever-moving everchanging orderly rhythmic Universe which is stable and permanent (or whose stability is a fact) just because it possesses those qualities of incessant rhythmic motion! How deep and yet true the sense!

(9 and 10) SUKHA and DUKHA (सुख दुःख)
 These words mean happiness and misery. But they suggest very fine ideas if we examine their etymology. SU means good DUH means bad and KHA means sense-organs and other organs. So SUKHA is that state which is the result of good organs and DUKHA, that of bad organs. Thus these two words point to a physiological fact: the possession of good or bad bodily organs giving rise to happiness or misery. Soundness of body can make us happy. At any rate, it is the main cause of happiness. So to be happy we must be sound in body. How much can we know and learn from a study of simple roots and words of Sanskrit.

